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## RELIGIOUS MAGAZINE.

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HISTORY OF THE CHURCH OF CHRIST, GATHERED AT NEW-DURHAM, N. H. 1780.

(Continued)

IN the historical part of my former numbers, I have given to my readers a brief account of the most remarkable events, which have taken place among this people, up to the year 1800. I would however remark, that the reformation continued spreading, and in a very remarkable manner, towards the close of that year. It was stated, in the minutes of the New-Durham quarterly meeting, holden in the month of October, that about 150 members had been baptized in that quarter, in the short time of two months, and that many more had been hopefully converted in the same time. There was also a rise among the churches in the Farmington quarter, and a church was embodied in the town of New-Portland, Me. the same year.

On the 3d day of November, at a yearly meeting which was holden at Gorham, Thomas Wilbor, (of a Plantation called No. 3, on Sandy River) was ordained. A sermon was delivered on the occasion, by Elder Daniel Hibbard, from 1 Tim. iv. 16 : "Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this, thou shalt both save thyself and them that hear

thee." As long as Wilbor kept this precept, he ran well, and did good, and was much respected, and many heard him gladly. But, probably, by unwatchfulness, slackening the reins of self government, and it may be, by giving too much scope to his animal passions, in several cases of a delicate nature, he gave so much occasion, that his brethren doubted his purity, and entered into a course of church labor with him. And so much evidence appeared against him, that they laid him under admonition ; and after many fruitless efforts, to bring him to an acknowledgment of his misdemeanor, they rejected him from their fellowship. I am told that he continues preaching to such as will hear him, but he is not approbated by the people of this connection.

The character of ministers, and the promotion of the cause of God among any people, depend much on their keeping themselves pure.

In the year 1801, all their stated meetings were regularly attended ; and a very great degree of light, life, love and power, seemed to pervade all the churches. There was scarcely a church in the whole connection, but what had more or less additions : one spirit seemed to animate the whole body. The ministers were laborious, and spared no pains, but travelled from place to place, and from meeting to meeting, preaching and baptizing, and assisting the churches in their necessary business ; while the brethren were helping by their prayers and pathetic exhortations, having their hearts and hands open to assist in the work. Hundreds, in the course of the year, were brought to the knowledge and acknowledgment of the

truth, and submitted themselves to the government of Christ. It was stated, in the minutes of the New-Durham quarterly meeting, which was holden at Gilmanton, Jan. 21st and 22d, that they had received into their fellowship, two churches, (or two monthly meetings as they then termed them;) and that 57 members had been added to other churches. The work was very glorious in the town of New-Hampton. The church in that place, within one year from its establishment, increased its number to 130 members. The whole number of churches, which then belonged to what was called The New-Durham Quarterly Meeting, was twenty-two. And at their next quarterly meeting, which was holden at New-Hampton, on the 20th of May following, they received into their fellowship two churches more, viz. one in the town of Sutton, N. H. and one in a place called Kyasarge-Gore.

May 21st, Henry Hobbs, of Waterborough, (Me.) was ordained at Standish, (Me.) at the dwelling house of Sargent Shaw. The congregation was not large, but it was a very solemn season. Hobbs still lives in Waterborough, and is a man well known for his usefulness. He has travelled considerably, and God has blessed his labors in a number of places.

July 2d, the same year, i. e. 1801, Nathaniel Webster was ordained at Coxhall, Me. where he then resided. He has since removed into the town of Tamworth, N. H. where God has blessed his gospel labors, as well as in many other places where he has travelled. He is now a man in years, and it is hoped that he will endure to the



end. The Elders who performed the above ordination, were Pelatiah Tingley, Samuel Weeks, Zachariah Leach, and John Buzzell. The scene was solemn and refreshing.

On the 12th of August following, a number of Elders, viz. Benjamin Randel, Daniel Chapel, Nathaniel Ladd, and Deacon David Kent, by a request attended a meeting, (as the minutes say) in Weathersfield and Springfield, Vt. [I think it likely, that the brethren who attended the meeting, belonged to both towns,] and received into their fellowship, 75 members, who had been hopefully converted under the improvement of Elder W. Babcock, and previously baptized by him. Also 21 members, who had been instrumentally gathered and baptized, by Elder Stephen Place, (formerly of Rhode-Island.) These ministers, having been previously ordained, received the right hand of fellowship, and were considered as evangelizing teachers. I have never been much acquainted with those ministers : none, that I remember, with Elder Place, and can therefore give no further account of him, than what the minutes of that meeting, or the report of the brethren who received him, gave ; which was, that he appeared to be a man of sound judgment, of a sober and godly life, and that God had blessed his labors, &c. Elder Babcock, has travelled considerably among this people, and into various parts of the connection, and appeared to be a man of talents, and very zealous for the cause ; and, although I never travelled with him much myself, I have often heard others speak of his usefulness to them. But, for some time past, he has



not been considered an active member among this people, and I am not acquainted with his present standing, by any written information.

Aug. 19th and 20th, 1801, the New-Durham quarterly meeting was holden at Gilmanton, at what is called Gun-stock meeting house ; that is, the house which was occupied by Elder Richard Martin, & the church and society who heard him preach. Martin still lives in that place. This church was, at that time, as appears by the minutes of the meeting, in a very happy situation. They were then 207 members in number, 40 of whom had been added in the course of three months. The body was in love and unity, and the scene glorious. According to the records of the Elders' meeting, which succeeded this, they had as many as eight teaching elders ; about 20 unordained public preachers and exhorters ; 15 ruling elders, and 10 deacons ; and it is likely a large company of brethren and sisters who came with them. They attended to their business in a regular manner, and received good reports from all the churches. Love and union were generally prevailing ; and accounts of reformations, revivals and additions, in almost every report.

At this meeting, they received into fellowship, a small church in Shapleigh, Me. and had an account, in all, of 144 members, which were added to other churches ; besides an account of a blessed work, in and about Hardwick, Vt. and a considerable addition there.

On the second day of this meeting, they attended to worship, including the administration of the Lord's supper. The minutes state it to be a

wonderful day. A large company assembled on the occasion, the greater part of which, we suppose, were disciples. And the glory of the Lord was so manifested, that there was no room for a particular sermon, the whole time being filled up with exhortations, expostulations, explanations and prayer, mingled with praise, hallelujahs, and giving glory to God. When the great multitude (supposed to be about 500) came around our Father's table, the melting raptures of love were so great, it was almost too much for mortals to sustain! This was sitting together in a heavenly place in Christ Jesus.

In the year 1802, all their general meetings were attended as usual, and a regular order kept up in the churches pretty generally. The reformation continued, and the Lord of the harvest heard the cries of his children, and sent forth laborers into his harvest. A great many souls were gathered in, and the work of the Lord spread marvellously in many places.

June 26, 1802, Elders P. Tingley, S. Dana, and J. Buzzell, pursuant to previous appointment at a yearly meeting, attended a general meeting of brethren, in the town of Vershire, county of Orange, and State of Vermont, to consult with them with respect to the expediency of establishing a quarterly meeting in that region. Upon examination of circumstances, it was concluded it would be proper to establish such a meeting, as tending to promote the glory of God, and the good of souls. It was accordingly appointed, on that day, to be statedly held at places, where it should be thought, by the brethren, from meet-

ing to meeting, to be most for the glory of God, and good of souls. I can truly say, that my soul was never more ravished with a sense of the goodness of God, than it was in that meeting. To find about 330 brethren, scattered around among the hills, in that wilderness country, and many of them so lately brought to the knowledge of Christ, yet so gifted to speak his praises, many of them with the tongue of the learned, was a heart-cheering scene to the lovers of Jesus. When I looked back to the time, when the Lord moved by his Spirit on my mind, to go over Connecticut river, to gather a little church in the town of Strafford, in the year 1794, and then to look round on this numerous assembly, and view what God had wrought—I confess, I was almost overcome, and humbled down to the feet of my Master, which I felt willing to wash with the tears of thankfulness, and to wipe them with the hairs of my head. Towards the close of the first day, we heard the experience of ten of those happy converts, and repaired to the water and baptized them. Four of them, I think, belonged to one family, and all in the flower of youth; the eldest about 15 years old, and the youngest, I think, but nine.

At this same quarterly meeting, Nathaniel Brown, of Strafford, related his experience and call to public testimony, to the satisfaction of all the brethren then present; and it was agreed, that the ordination should be performed at Strafford, on the 28th day of the same month, at the baptist meeting house. But Mr. Young, who was then considered the minister of the town, & occupied the



town meeting house, being present at this meeting, arose, and stated, that it was a new thing, in the country, [the ordination of a minister] and imagined the people would be desirous to attend on the occasion, and therefore offered us, for himself, and in behalf of his society, the use of the meeting house, which was looked upon as a kindness. We accordingly accepted his offer. And on the 28th of June, 1802, we attended upon the ordination at that place. The exercise began at 10 o'clock, A. M. A sermon was delivered by the candidate, to good satisfaction; and after a short intermission, the exercises began again, at one o'clock, P. M. when a sermon was delivered by John Buzzell, from Mark xvi. 15, 16. The assembly was very large, consisting of perhaps 1500 people, who paid a solemn attention to the things which were spoken. And I must say, that the audience behaved with the greatest propriety, decency and good order, that I ever saw so large an assembly manifest on such an occasion. And I here mention it, that it may ever stand to their credit, and for encouragement to others to go and do likewise. I trust I shall ever remember, with the most profound gratitude, the kind treatment I have received in the town of Strafford; and pray that its inhabitants may never be left destitute of a good gospel minister, who shall preach Christ's gospel to them in its purity, and they have a disposition to obey the same, and ever enjoy its invaluable blessings.

Elder Brown continues in the ministry, and is useful in the work. He has removed from Strafford, into what is called The Holland Purchase;

and we hear that God blesses his labors, in that part of the country, in a wonderful manner.

On the 30th of the same month, a church was embodied at Brookfield, N. H. consisting of seventeen members, by a number of Elders chosen at the New-Durham quarterly meeting, for that purpose.

July 1, 1802, (the day next following the one just mentioned,) Nathaniel King, of Tunbridge, (Vt.) was ordained at said place, by the same Elders that ordained Brown at Strafford. King, after giving a general account of his experience, and call to public improvement, delivered a short, but pithy discourse, from 2 Tim. iv. 2: "Preach the word." He was then publicly set apart to the work. A very great solemnity rested on the congregation through the whole of the exercises. King is a man well known for his usefulness and stability in the cause of God. He has had some trying scenes to pass through, for the sake of Christ and his religion; but none of those things appear to move him. The Lord has given him a large number of loving brethren in the town where he lives, as well as in a number of other places in that part of the country.

On the 6th of the same month, a church was embodied at Deerfield, N. H. consisting of nineteen members. And on the 19th of August following, at a quarterly meeting holden at Fishersfield, they received into fellowship, the church of Unity, which had before been considered dissolved. It was also stated, in the minutes of the same quarterly meeting, that they had received sixty other members, which had been added to other churches, within three months then past.

About this time, there was a very great reformation, in several towns in the northern part of the State of Vermont, under the improvement of Elder Joseph Boody and others, who were laboring in that region at that time. Several churches were gathered, and a quarterly meeting was established, or appointed to be statedly held, in that part of the country, by the name of Hardwick Quarterly Meeting. And on August the 30th, they ordained Robinson Smith, and Eliphalet Maxfield, Teaching Elders. Their ordination was performed at Wheelock. They also ordained Stephen Drown, and John Woodman, to the office of Ruling Elders. Mark Norris, Nathaniel Norris, William Pearl, and William Hawkins, to the office of Deacons. The work of the Lord extended into a number of towns in the Province of Canada.

October 21st, 1802, at a quarterly meeting holden at Gorham, Daniel Hutchinson, of Buckfield, Me. was ordained. A sermon was delivered on the occasion, by John Buzzell, from Isai. lxii. 6, 7, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." The scene was solemn; the candidate was solemn, and appeared to feel a weighty sense of his duty. The Elders who performed the ordination were solemn, and gave him a solemn charge to preach the word, to be instant in season and out of season, &c. The saints were solemn, and rejoiced with trembling, to see one more



of the Lord's watchmen set upon the walls of his spiritual Jerusalem. Poor sinners were solemn, and shed many tears while the gospel trumpet was sounding, and warning them to fly for refuge; and at the same time inviting them to enter by the door, into the holy city.

Elder Hutchinson still resides in Buckfield, and has a large company of brethren given him in that and adjacent places. They have had many revivals, and the last I heard from them, the prospect was still encouraging.

On the 26th day of the same October, Eli Stedman was ordained, at Tunbridge, Vt. at the dwelling house of Daniel Hacket. The ordination was performed by the following Elders, viz. Daniel Bachelder, Aaron Buzzell, Nathaniel Brown, and Nathaniel King. Elder Stedman, pretty soon after his ordination, removed from Vermont, to the State of Ohio, where I am informed he still resides, and the Lord is blessing his gospel labors, and giving him souls as seals of his ministry.

About the same time, a church was embodied in the town of Washington, Vt. and the work of the Lord was very glorious in a number of towns in that State, and a goodly number were added to the several churches in that quarter, viz. in Tunbridge, Strafford, Vershire, Corinth, &c.

On the 8th day of the ensuing December, Josiah Magoon, and Doctor Simeon Dana, both of New-Hampton, N. H. were ordained at that place, where they still continue to reside, and to be useful, I trust, in the cause of God.

On the whole, the year 1802, from the begin-

ning to the end, very much resembled the time, when the Ark of the God of Israel was returned out of the land of the Philistines. See 1 Sam. vi. 12, 13 : " And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left. And the lords of the Philistines went after them to the border of Beth-shemesh. And they of Beth-shemesh, were reaping their wheat harvest in the valley ; and they lifted up their eyes, and saw the ark, and rejoiced to see it."

As the milch kine took the straight way to the way of Beth-shemesh, leaving their young behind ; so the ministers of Christ took the straight way to heaven, viz. the self-denying and cross-bearing way, leaving their dearest connections behind them. As the kine went along the highway, lowing as they went ; so the ministers of Jesus went along the highway of holiness, preaching as they went. As the lords of the Philistines went after the kine to the border of Beth-shemesh ; so many of the high and learned, and great men of the world, followed those ministers very near to the kingdom of God. And as they of Beth-shemesh, who were in the valley reaping their wheat harvest, lifted up their eyes, and saw the ark, and rejoiced to see it ; so all the humble saints, and sin-sick souls, rejoiced to see the glorious work of God. And the ministers themselves, like the milch kine, appeared to be willing to lay down their lives in the service of God.

In the year 1803, the reports which were made to the yearly meetings, were very refreshing in

general, throughout the whole year. However, the accounts were set down in general terms, and the particular numbers baptized, or received into fellowship, were not set down; saving that it was stated in the report, from the quarterly meeting of New-Durham, that they had in their several branches, the addition of 333 members, in the course of six months. The brethren from the Hardwick quarterly meeting also reported, that they had an addition of three churches, in the bounds of Canada. And the report from the Edgcomb quarterly meeting stated, that they had the addition of a branch, or church, in a Plantation called the Wilderness, Me. consisting of 30 members.

The number of Ministers ordained that year, and received into fellowship, that I have a record of, were six; and their ordinations took place in the following manner, viz.

1. Hezekiah D. Buzzell, of Gilmanton, N. H. was ordained at Gilmanton, Jan. 25, 1803. He still abides there, and is useful in the cause. He has seen much of the travail of Christ's righteous soul, in that and the neighboring towns, under his improvement.

2. Elijah Watson, of Andover, N. H. was ordained at said place, June 22, 1803. He is a man that I am not enough acquainted with, to know his particular standing; and as the records which I have are silent, I can say no more, than that I hope he is a good man.

3. David Knowlton, jun. of Pittsfield, N. H. was ordained at Barnstead, Nov. 24, the same year. He was a promising young man, of good abilities, and very useful in the public cause. But



his race was short, or at least he soon run it out. He was taken away in the flower of his days. He died of a consumption ; was sweetly resigned to the will of God, and patiently waited for his change. He joyfully welcomed (to him) the kind messenger, but whom thousands, with equal reason, count their greatest foe.

4th and 5th. Abijah Watson, and James Spencer, were ordained at Bradford, Oct. 21st, 1803. The former I am not acquainted with ; but J. Spencer I have frequently seen ; and have several times heard him speak, to my satisfaction, and I believe, to the edification of others.

6. Elder Joseph Quimby, of Sandwich, N. H. with two Deacons, viz. Joseph Rice, and Simeon Mason, and the whole church connected with them in that town, which consisted of 96 members, were received into fellowship, October 19, 1803. Elder Quimby has ever been steadfast in the cause, and I trust, unmoveable ; and I believe in general, useful in the work of the Lord. The church in that town have ever been gradually increasing. They have had revival after revival, and addition after addition, till their number has become very large. And the prospect is, that they will still increase, if they keep humble.

In the year 1804, they ordained eight teaching Elders, viz. 1. Daniel Elkins, of Gilmanton, was ordained at Sandwich, Jan. 21, 1804. He now lives in a place called Adams, in the State of New-Hampshire, where the Lord has blessed his labors, and given him a large company of brethren, who dwell together in unity. 2. Doct. Ross Coon, of Haverhill, N. H. was ordained at Pier-

mont, on the same day that Elder Elkins was at Sandwich. And John Stone, was also ordained to the office of ruling elder, in the same place, and at the same time. Elder Coon, still continues at Haverhill. He has seen his labors blessed in that region. A goodly number of souls have been hopefully brought out of darkness into light, and out of bondage into liberty. He is now an aged man, and not able to travel much by reason of infirmity. 3. On the 7th of March, 1804, Samuel B. Dyer, was ordained at Nottingham, N. H. where he still resides, and remains in good standing. I hear that his labors have been greatly blessed of late. 4. Adam Elliot, of Brunswick, Me. was ordained at Brunswick, Aug. 16, 1804. 5. William Dana, of Lebanon, N. H. was ordained August 17th. 6. Ebenezer Scales, of Wilton, Me. ; and 7th—John Trefethren, belonging to the same quarterly meeting, were ordained at Anson, Me. August 22d. 8. Nathaniel Marshall, was ordained at Richmond, N. H. Aug. 26. 9. Timothy Morse, was ordained at Fishersfield, N. H. August 29th.—Elder Elliot, is a man that I am not much acquainted with ; but I have heard that he is a good man, and I believe he is in good standing. Elder Wm. Dana, is an useful brother, and a man of abilities ; but has been often under trials in his own mind, and is not always so active in the public cause, as the brethren wish. Elder Scales, resides at Wilton, and appears to be engaged in the cause of religion. The Lord has blessed his labors in different parts of the country. Elder Trefethren, if he is living, resides in that country, but I have not the name of the place. II

knew him when I was young, and often heard him speak well of the blessed Jesus. Elder Marshel, appeared to be a well meaning brother, and in general well engaged. But towards the close of his life, he got to be somewhat unsteady, as to his mind, and withdrew. I was informed that he died happy. Elder Morse, is a man that I have been some acquainted with, but I do not know his present standing.

The reformation continued through the year 1804, but in a smaller degree than had been experienced before ; though it appears by the records, that there were large additions, and very powerful seasons in some places. It was however a time of mourning as well as rejoicing. They had the heart-cutting work of laboring with, and publicly noting, a number of professors, in different parts of the connection, as may be seen by the minutes of their yearly meeting. I would also here observe, that the practice of calling the churches *Monthly Meetings*, as mentioned in my Third Number, p. 85, 88, was still kept up, and the minutes were almost universally kept in that way. They also continued the practice of bringing their records and business, and dealing with disorderly members in the quarterly meetings, in the same manner they did when the New-Durham quarterly meeting was first established. See No. 3, p. 90, 91.

This mode of doing business answered very well, while the number was small, and but little business to do. But when the work spread, and sinners repented, and believers were added, and large churches were embodied in every direction;



able ministers of the New-Testament raised up to take Zion by the hand, and assist her in doing such business as was necessary to be done, according to the plain rule given in the scripture; these things became burdensome—that is, this mode of doing church business; and the burden was felt in all quarters of the community. It was often the case that hundreds of brethren were detained in quarterly meeting for hours, in doing business which might have been done, just as well, in a quarter of the time at home. While at the same time, perhaps, hundreds of spectators, were waiting to hear the word preached. When a new church was received into fellowship, or the news of a reformation in any new place, or a revival or addition of members to any of the churches was received, or a powerful exhortation delivered, these things were refreshing. And generally after the business was all finished, or laid aside, they enjoyed heavenly seasons, as has been before stated. But in the time of reading records and doing business, as above recited, they enjoyed but little comfort. These things began to be felt in the year 1803; and a request was made by the brethren from the Strafford quarterly meeting, to the elders and brethren assembled at New-Durham, in June, for yearly meeting, That each church, or monthly meeting, with the assistance of an ordained elder, should deal with their own members; and if impenitent, reject them. With this reserve, that the rejected member, if dissatisfied with their proceedings, should have a re-hearing before the quarterly meeting; and the letter of rejection was also to be read in the quarterly meeting, and re-

corded on the record. This request was granted. See Rec. Vol. I. p. 260.

On the 9th of June, 1804, at the yearly meeting holden at New-Durham, the brethren belonging to the upper church in Gilmanton, seconded and supported by many others, moved, that there should be an alteration with respect to bringing church records, or the minutes of monthly meetings, to the quarterly meetings; namely, that none should be brought, and that nothing more than a letter should be read, or, a general account given. This was also granted. See p. 272. This information was accordingly spread, and many of the churches proceeded in this way, particularly in the District of Maine. The churches were quiet, and did their own business among themselves, and the Lord blessed their souls. And when they met in their quarterly meetings, all the business they had to do, was to hear a general account of the state of the churches, (and often good news from many places, which was refreshing to their souls;) and then preach the word to others.

But in some other places, this advice was not followed, particularly in the New-Durham quarterly meeting, which then consisted of about 35 churches, as appears from the minutes of their next meeting, which was holden at Lebanon, N. H. or adjacent. [See Rec. vol. 2, p. 119.] They continued their business in the former manner, i. e. brought their monthly minutes into their quarterly meeting, which made their business extremely lengthy. And although they enjoyed a happy season generally before they parted; yet their business, at length, became so burdensome to many;

that it produced great trials among them, which served to scatter, instead of gathering. People can generally do their business much cheaper at home, than they can when they carry it abroad to do. The following is an extract of a letter, sent by Elder Randel, to the quarterly meeting—he being sick, and despairing of life, on any other principle, than an interposition of miraculous power. It was dated, New-Durham, July 31, 1804.

Benjamin Randel, to the New-Durham quarterly meeting, to convene at Lebanon.

*Dearly beloved Brethren and Friends,*

“ Although I write with a weak and trembling frame, yet, glory to God ! I write with a soul inflamed with love to God, and to you my dear and precious fellow travellers to eternal glory. O ! may the grace of our dear Lord Jesus Christ, be and abide with you ; and all that wisdom afforded you, which you stand in need of. I take this method of appearing in quarterly meeting, because I am so reduced as to bodily strength, that I am not able to attend any other way. Nor do I ever expect to sit in a public meeting with you again, my dear brethren, until I sit with you around the great white throne ; unless the Lord unexpectedly raise me again, which if he should, it will be very miraculous. I had a cough settled on me the first of last March, which has been increasing on me ever since. So that I have been hindered from travelling, from that time to this ; excepting that I attended quarterly meeting in May, but was very low. And once I went to Nottingham ; but all tended to increase my complaint. The first of this



month, I thought I felt a little revived ; and myself and others thought it might be profitable to me to go towards the sea. Accordingly I went to Portsmouth and New-Castle. But I grew worse, from the time I sat off. I got home, Friday 20th instant ; and am now so weak, that it is with great difficulty that I can handle my pen, or can sit up long enough to write to you. Had not this been the case, I should have set off the first of this month, and have gone to Richmond, and thence up the river, through all our connection, and so have attended this meeting. But, farewell ! farewell !—you must do without me. As to the state of my soul, I feel strong in the Lord, and in the power of his might ; and I think I have no choice but the Lord's. And as to my faith, I am unshaken. I am more and more established in the faith of what I have always preached ; and know that I received it not of men ; neither was I taught it, but by the revelation of Jesus Christ. I only regret that I have been no more industrious and laborious than I have in my Master's vineyard. O my fellow laborers ! I tremble for some of you ; for I fear you are too negligent, and make our Master's work, too much a bye business. O for Christ's sake be more laborious, if you would with confidence receive your penny when your day's work is done.—But, to return, I am strong in the belief of the universality of the love of God in the atonement ; the universal appearance of the light, love, and grace of God to all men ; and that the salvation or damnation of mankind turns upon their receiving, or rejecting the same. And I know from God, that the doctrine which teacheth, that

it is impossible for any for whom Christ died, to sin themselves to hell, is a doctrine of error, and was invented to destroy souls ; and I now in my last minutes, do bear my testimony against it ; and against that shocking, inconsistent, Calvinistic doctrine of Election and Reprobation ; and rejoice much to see how fast Christ is consuming it by the breath of his mouth and the brightness of his appearing. I am strong in my soul with regard to the blessed ordinances as we find them recorded in the scriptures, and as we practise them ; and also in our order and discipline.—And now, brethren, I am going to leave the connection with you. I know not on whom my mantle will fall. I will it to whom the Lord will. I hope it will fall on some one a thousand times more fit for it than ever I was. The thing that I most fear will hinder the advancement of the cause is, a “ Who among us shall be the greatest ? ” I have discovered so much of it, I have, and do, greatly fear. O my brethren, humility goes before promotion, and an haughty spirit before a fall. Let nothing be done through strife and vain-glory ; but, in lowliness of mind, let each esteem others better than himself. There is in some branches, and some members in this connection, I think, a great inclination to mingle, and say confederacy with the world ; and I fear that this will ~~cause a great deal~~ <sup>use a great deal</sup> of trouble. O be aware of it, I pray you ! We are called out from the world, and from every people under heaven ; and our prosperity depends on obeying the Lord. And if we do not, God will raise up another people, and we shall sink as others have done before us. I have many things to say, but I for-

bear now, and hope the Lord will enable me to leave my dying charge to the whole connection."

[He was wonderfully raised up after this, and lived 4 years.]

*(To be continued.)*

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## RELIGIOUS INTELLIGENCE.

AN ACCOUNT OF LATE REFORMATIONS AND REVIVALS OF RELIGION.

*(Continued.)*

THE accounts are still refreshing. Sinners, in many places, are mourning for their sins. Zion travails, and brings forth her children. Christ feeds his flock like a shepherd. He is still gathering the lambs with his arms, and carrying them in his bosom, and gently leading those with young.

Since the writing my last Number, the Lord has again poured out his Spirit, in the town of Sandwich, and a number of souls have been hopefully converted. This work began, I think, about the last of May, or first of June, at the house of Capt. Samuel Ambrose, who lives in the village near the meeting house; and who, in several respects, very much resembles a certain man, who anciently dwelt in Cesarea, called Cornelius—a centurian of the band, called the Italian band, a devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God alway.—As this man and his family were united in solemn prayer, and were fervently pouring out their desires to God, and



imploring his blessing on them and their neighbors—it came to pass that while they were speaking, the Lord heard them, and granted them a gracious answer by reviving his work; first in the family, and then in the neighborhood. This work went on, mostly I understand, in little prayer meetings, and has been very solemn, and so continues.

There has also been a revival of religion on the south side of Parsonsfield, by the instrumentality of a number of good, living and faithful brethren and sisters (who set enough by ministers, but are so far from being priest-ridden, that they are determined to assemble for the worship of God, whether they have a minister with them or not.) These brethren have of late generally met on the sabbath; and once or twice in the week for prayer and supplication; and the Lord has heard their prayers, and blessed their labors, and added to their number. Several of their neighbors and relatives, who were before living without hope, and without God in the world, have since found him of whom Moses in the Law and the Prophets did write. These people are much delighted with hearing good preaching, and often have their hearts and hands open to assist those whom they believe to be the true ministers of Christ—who are called to labor in the word and doctrine. Yet, they think it their duty, to exhort one another daily, and to pray without ceasing, and to keep up the worship of God among themselves, when destitute of a minister. Great reformations often begin in little meetings.

I am informed by brother Enoch Place, of

Rochester, that there is a revival of religion in the town of Nottingham, (N. H.). He says in his statement, "The last sabbath in June, I preached at Nottingham. I found a work of God going on in that place. I saw one converted, and was informed that there had been 14 or 15 others converted within the space of ten days prior to that. Elder Dyer is solemnly engaged for the good of souls, and the young converts are remarkably strong in the Lord, and in the power of his might."

We also hear good news from Middleton, N. H. I am informed by brother Wm. Buzzell, that the good work of the Lord still continues in that place; that he has lately baptized about a dozen persons, and the brethren appear to be well engaged.

Elder Moses Cheney, of Sandbornton, (N. H.) informs me, that the work of the Lord has been very glorious of late in that town; that a goodly number have been brought to the knowledge of the truth, and have experienced the sweets of redeeming love; and the work is still increasing.

Elder Nathaniel Webster, of Tamworth, on his return from Kennebunk, Me. brings a report, that it is a good time in that place; that the brethren are very much stirred up. About 55 brethren and sisters, who have been formerly baptized, have lately agreed to unite and walk in gospel order; to consider themselves a church of Christ, and to take the scriptures of truth for their rule of faith and practice. He further states that there is a prospect of their increase.

*Yearly Meeting.*—In giving my readers the

minutes of the last yearly meeting, they will form an idea of the state of the churches in general.

The elders and brethren assembled in the town of Sandwich, (N. H.) on the 13th of June last. The meeting continued three days. The first day, the meeting began about 10 o'clock, A. M. It was opened by singing and prayer, which were followed by regular and very weighty exhortations—generally short, but to the purpose. This exercise continued, without much intermission, till 2 o'clock, P. M. when a general silence took place. We then organized in our usual manner for business, and called for the reports from the several quarterly meetings. 1. The letter from the Strafford quarterly meeting, holden at Randolph, Vt. May 23, 1812, gave a refreshing account of the churches in that quarter, viz. that they found a holy resting place in the Lord, and sweet consolation in sitting together; that they experienced the sensible presence of God in their meeting, and wished all to remember that the kingdom of God is not in meat and in drink, but in righteousness and peace, and joy in the Holy Ghost. 2. The letter from the Farmington quarterly meeting, holden at Wilton, Me. the same month, gave a refreshing account of the churches in that quarter—love and union were prevailing among them, and had lately had an addition of 30 members. 3. In the report from Gorham quarterly meeting, it was stated, that the brethren in some churches were low; but in some others very much engaged. 4. The report from the New-Durham quarterly meeting was, that they had but few to their meeting, on account of the inclemency of the



weather; but had a refreshing season from the presence of the Lord. 5. The letter from the quarterly meeting holden at Woolwich, Me. states, that they "received verbal information from several places; in some of which, there have been of late, some glorious displays of the power and grace of God, in the advancement of his cause and kingdom among the children of men. And in others, there appear to be difficulties and trials, and many of the saints are striving against the powers of darkness, crying to God for the prosperity of Zion."

After the close of business, a meeting of worship began. A sermon was delivered from Matt. xxii. 9: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." The power of the Lord was manifested in a wonderful manner among the people: sinners mourned and wept; saints rejoiced and praised the Lord for what he had done for their souls. A very large assembly attended on the second day, which was the Sabbath. Many weighty testimonies were delivered in the course of the day, and the people behaved with candor. On the 3d day the assembly was still large and attentive, and the doctrine of the blessed Jesus dropped like the rain, and his speech distilled as the dew; like the small rain upon the tender herb, and as the showers upon the grass. The word took effect on saints and sinners; a number of poor sinners sought the Saviour sorrowing. I understand some of them found him before they slept. Others I hear have found him since. On the whole it was a blessed season, through the meeting. Love ran

from heart to heart : I never saw brethren more united, and so humbled under a sense of the goodness of God.

There is now a very great prospect of a revival of religion in the town of Brownfield, Me. The people in that place, of late, assemble together for the worship of God. I lately attended with them. With but a little notice, a considerable number of them gathered together. Great solemnity and tenderness appeared on the whole assembly, and a number seemed to be earnestly seeking after Christ. I hope the Lord will multiply the seed sown, and bless the labors of his servants who preach the word among them, that those who are mourning for sin may be comforted, by him who comforts all that mourn ; that he may give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

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*Extract of a letter from Elder J. Colby, to the Editor, dated at Pittsfield; July 18, 1812.*

“ DEAR BROTHER, &c.

“ After I left your house last spring, I went immediately to Billymead, and began to preach in that place and its vicinity, and the work of the Lord began to revive. At length a number of souls were brought into the liberty of the sons of God. On the 8th of May, I baptized ten persons ; and on the 11th I left home. On the 17th, I preached at Portsmouth, N. H. and on the 24th, at Boston. The 26th and 27th, I was at Providence, where I attended three meetings, and saw a number converted. A glorious work of God is

going on there now, under the improvement of Elder Farnum. Sabbath 31st, I preached at Pittsfield ; and the first Sabbath in June, I preached at Portsmouth again. The second sabbath, I attended yearly meeting ; and in the course of that week, I baptized one at Moultonborough. The third Sabbath in June, I preached at Sandbornton, and it was a shaking time among the dry bones—a confessing time among backsliders—and a rejoicing time among the living children. A number of mourning souls fell and cried for mercy. There was a cloud like a man's hand ; and there was an appearance of abundance of rain. I have heard nothing from them since. The last Sunday in June, I preached to a large concourse of people in Billymead, again. I tarried there about five days, and saw one hopefully converted. I left the place on the 1st day of July. The 3d day I attended meeting at brother Smith's, in Meredith, N. H. and baptized five. Sabbath, 5th of July, I preached at Pittsfield, and found the work of God gloriously going on : but as brother Knowlton calculates to give you the particulars of the work in that place, I shall say no more about Pittsfield. I expect, if the Lord will, to attend a meeting next Sabbath, at Montville, Me. J. Colby."

Elder Daniel Elkins, who resides in Adams, (N. H.) gave me the following pleasing account, namely, that a reformation broke out in that town, two years ago last October. It began first in what he calls a "little prayer meeting ;" from which it spread and increased among the people, until 45 persons in that place, were brought out of the prison of sin, into gospel liberty. These have



all followed Christ in baptism ; also eleven more, in the town of Bartlet, adjoining. This work, I understand, has been very gradual in its progress, and very solemn ; and a good appearance still continues among the people. I have always observed, that, *great blessings*, generally attend *little prayer meetings*. The Philistines fell before Jonathan and his armour-bearer ; while Saul, with his great army, were afraid ; and many of them even hid away in holes. The Lord is not restrained, to save by many or few.

The whole number baptized by Elder Jeremiah Bullock, of Limington, in his travels since my last account of him, is 68 persons.

David Blasdel, of Lebanon, Me. was set apart to the work of the ministry, the 22d day of the present month. The ordination was performed in the town where he lives, by the following Elders, viz. Pelatiah Tingley, Moses Cheney, Micajah Otis, William Buzzell and John Buzzell. A suitable discourse was first delivered by Elder Cheney, to a very numerous and promiscuous crowd of people out of doors. Then the Elders, with the candidate, retired to the meeting house, with a large congregation of brethren and other serious people, who behaved with decency until the solemnities were all performed. While at the same time, the vain conduct of those without, gave us another striking evidence of the bad effects of appointing ordinations long beforehand ; which I hope will never be done by me or my brethren any more. But let the preachers be ordained in some meeting already appointed, (not notified for ordination) that those who are brought

up to think, that they must always have a frolic at ordinations, may not have the privilege of having one, by reason of a previous appointment made by the Elders.

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### A GENERAL ADDRESS TO THE BRETHREN.

*Dearly beloved Brethren in Christ,*

Who by the mercy of God, have experienced the washing of regeneration, and a renewing of the Holy Ghost, called to be saints, I feel to salute you in love. Being deeply penetrated with a sense of the obligation I am under to God, for his superabundant mercy to me, in converting my soul, and revealing his Son in me, and calling me to preach his word more than twenty years ago; when I consider what wonders he hath wrought since—how many souls have been converted—how many churches planted—how many gospel ministers have been raised up, qualified of God for the work, and sent forth to proclaim liberty to captives, and the opening of the prison to them that are bound—and when I realize how God's strength has been made perfect in their weakness, and they out of weakness have been made strong; notwithstanding all the outward opposition they have met with from earth and hell; connected with all their inward fears; and adding to this, the artifices and intrigues of satan, and the cunning craftiness of men, who lie in wait to deceive—I am constrained to give glory to God, especially as his work still increases. The vine

flourishes, and is sending forth her branches in every direction. My soul is humbled within me ; and I feel to call on you, my brethren, in the same language that Moses did upon the twelve tribes, " Ascribe ye greatness to our God. He is a rock, and his work is perfect ; for his ways are all judgment : a God of truth, and without iniquity, just and right is he."

Consider, I beseech you, the work of God. Look back a moment to the day of your espousal ; remember the anguish of your broken hearts and wounded spirits—when you saw yourselves ruined and undone. And call to mind his former loving kindness ; and remember how he kindly listened to your groans, and attended to your complaints ; bound up all your wounds ; poured in the oil and wine ; sent forth his Spirit into your hearts, crying abba Father ; brought you to his banqueting house, and his banner over you was love. Let a recollection of these things, together with all the distinguishing mercies you have ever since enjoyed, encourage you still to trust in Him ; especially while you see that He is daily blessing your souls and adding to your number. And O, my brethren ! let us still cry to God for a reformation. There never was a time, which called more loudly for us to be constant at the throne of grace, than the present moment : it is a time of mourning, as well as rejoicing. We hear of earthquakes in divers places ; famines, pestilence, and the distress of nations ; insurrections, tumults ; the confused noise of war, and garments rolled in blood—only to gratify the pride of haughty kings. Even our beloved *America*, hitherto the Eden of



the whole world, and an asylum for the oppressed, is now, as it respects her rights and privileges, suffering by the usurped control of foreign nations, and the invasion of our savage neighbors.

I think it highly probable, that these sore calamities, with many others, are the effects of sin. For although we may not have given any just occasion of offence, to foreign powers, or the savages, yet we have sinned against God, by neglect of duty, and the abuse of those privileges which he has favored us with. And it appears to me, that there is nothing so necessary at present among us, as a general reformation among every class of people. Let, therefore, every professor of religion, now awake to righteousness, and take to them the whole armour of God. Let them try their interest at the throne of grace, both individually and unitedly. Let all the saints of every sect, lay aside all their disputes, and cultivate habits of charity and affability towards each other: esteeming all *good men* very highly for their works' sake. Let those who rule, rule in the fear of God; and those who administer justice, do it as those who expect to be judged. Let all the ministers of the gospel, lay *self* aside, with all their party tenets; and preach to saints and sinners, as they would upon their dying pillows, or as they would on the day before the day of judgment; and let them pray for their rulers, but not revile them. Let the physician, when making out his bill, consider himself in the sick person's stead. And the lawyer sell his counsel at the same rate, that he would be willing to buy. And those who are sworn to keep the peace of the states, not en-

courage quarrels among the people. Let those who are rich in this world, be rich in good works —let them deal their bread to the hungry, cover the naked with a garment ; and if they let forth their money for usury, let them ask the same per cent. they, in like circumstances, would be willing to give. Let those who complain of hard times, while they have so much provision by them that they know not what to do with it, remember, that there are thousands in the world, who would think themselves happy, if they could have the privilege of picking up the crumbs, which fall from their tables.

And finally, let every man do justly, love mercy, and walk humbly with God, and the victory is ours, perhaps without the shedding of human blood. And if it must needs be that offences come, then woe to the man, by whom the offence cometh. The same arm which plucked our forefathers as brands out of the fire of British persecution, and brought them safely across the Atlantic, settled them at Plymouth, fed them in the wilderness, and defended them in times of danger ; and, when oppressed by a foreign nation, established our freedom, and enabled us to adopt the best form of government in the world, will still, if we walk in his statutes, defend us from our enemies, who shall flee before us seven ways : one shall chase a thousand, and two shall put ten thousand to flight. The wicked fleeth when no man pursueth ; but the righteous is as bold as a lion. Righteousness exalteth a nation ; but sin is a reproach to any people.

*(To be continued.)*